HSSC-I · Tarjuma Quran · 25 Topics

Detailed English Notes on 25 Prescribed Topics

Focused, exam-ready explanations of prescribed events, rulings, characteristics and historical details. Same structure and design language as the Urdu focused edition.

How this PDF is written

Each topic is arranged through detailed headings. The content focuses on what actually happened, what the ruling contains, or what characteristics are described - not generic moral notes only.

25	4	ERQ	A4
Topics	Surahs	Ready	Print

Contents

CONTENTS · 25 TOPICS

Important note

This PDF is only for the 25 prescribed essay/ERQ topics. Each answer is written according to the main demand of the topic: characteristics, events, rulings, background and exam-oriented detail.

01 Three Groups: Muttaqeen, Kuffar and Munafiqeen
Surah Al-Baqarah

02 The Complete Account of the Creation of Prophet Adam (peace be upon him)
Surah Al-Baqarah

03 Blessings Given to Bani Israel and Their Disobedience
Surah Al-Baqarah

04 The Complete Incident of Zibh-e-Baqarah
Surah Al-Baqarah

05 Construction of the Ka'bah
Surah Al-Baqarah

06 Tahweel-e-Qibla: Change of the Qiblah
Surah Al-Baqarah

07 Worship: Fasting, Hajj and Umrah
Surah Al-Baqarah

08 Family Life: Nikah, Mahr, Iddah, Divorce, Ila and Breastfeeding
Surah Al-Baqarah

09 Muharramat and the Prohibition of Riba
Surah Al-Baqarah

10 Spending in the Way of Allah
Surah Al-Baqarah

11 Ahkam al-Dayn: Loans and Financial Transactions
Surah Al-Baqarah

12 Ghazwah Badr and Ghazwah Uhud
Surah Aal-e-Imran

13 Prophet Isa (peace be upon him): Birth, Prophethood, Miracles and Raising
Surah Aal-e-Imran

14 Refutation of False Beliefs of Ahl-e-Kitab and Mubahila
Surah Aal-e-Imran

15 Amr bil Ma'ruf wa Nahi anil Munkar

Surah Aal-e-Imran

16 Holding Fast to the Rope of Allah

Surah Aal-e-Imran

17 Reflection on Creation and Remembrance of Allah

Surah Aal-e-Imran

18 Events of Ghazwah Badr

Surah Al-Anfal

19 Guidance about Courage and Steadfastness

Surah Al-Anfal

20 Virtues of Hijrah and Nusrah

Surah Al-Anfal

21 Declaration of Disassociation from Mushrikeen and Guidance about Fighting

Surah At-Tawbah

22 Ghazwah Hunain

Surah At-Tawbah

23 Difficulties and Sacrifices of Muslims in Ghazwah Tabuk

Surah At-Tawbah

24 Role of the Munafiqeen

Surah At-Tawbah

25 Rulings of Zakat

Surah At-Tawbah

Three Groups: Muttaqeen, Kuffar and Munafiqeen

Only the characteristics, inner qualities and outward signs of the three groups are explained here.

Answer map

1. The main identity of the Muttaqeen
2. Belief in the unseen
3. Establishing prayer
4. Spending from what Allah has given
5. Faith in revelation and the Hereafter
6. The stubborn denial of the Kuffar
7. Sealing of hearts
8. The outward claim of the Munafiqeen
9. Deception and self-deception
10. Disease of the heart
11. Calling corruption reform
12. Mockery of sincere believers

01 The main identity of the Muttaqeen

At the beginning of Surah Al-Baqarah, the first group described is the Muttaqeen. They are the people who are prepared to receive guidance from the Qur'an because their hearts already contain fear of Allah, love of truth and willingness to obey. A Muttaqi is not merely a person with a good public image; he is a person whose belief, worship, spending, family life and social dealings are controlled by the command of Allah.

02 Belief in the unseen

The Muttaqeen believe in the unseen. This includes Allah, the angels, revelation, the Hereafter, Paradise, Hell, accountability and all realities known through true revelation. Their faith is not limited to what the eyes can see. They use reason, but they do not make personal opinion superior to Allah's word.

03 Establishing prayer

They establish Salah. Establishing prayer means praying at the proper time, with purification, humility, attention and continuity. Prayer is not a detached ritual for them; it reforms their character, keeps them away from shamelessness and wrongdoing, and makes them conscious of Allah throughout the day.

04 Spending from what Allah has given

They spend out of the provision granted by Allah. Provision includes money, time, knowledge, strength and influence. The Muttaqeen do not treat blessings as private possessions only for selfish use. They support parents, relatives, the needy, religious causes and public good according to their ability.

05 Faith in revelation and the Hereafter

They believe in what was revealed to the Prophet Muhammad, peace and blessings be upon him, and also accept the original truth of earlier revelation. Their certainty in the Hereafter makes them careful in hidden and public actions. Because they know they will be questioned, they avoid dishonesty, oppression and arrogance even when worldly benefit seems available.

06 The stubborn denial of the Kuffar

The second group is the Kuffar. Their main characteristic is stubborn rejection after truth has become clear. Their hearts, hearing and sight are not used for accepting guidance. This is not physical blindness; it is moral blindness produced by repeated refusal, pride, prejudice and attachment to worldly interests.

07 Sealing of hearts

The sealing of hearts means that a person who continually rejects truth loses the ability to respond to it. When someone repeatedly mocks advice, follows desire as a standard and refuses to reflect, the inner self becomes hard. This condition is the result of their own chosen rejection; Allah does not wrong anyone.

08 The outward claim of the Munafiqeen

The third group is the Munafiqeen. They say with their tongues that they believe in Allah and the Last Day, but faith has not entered their hearts. They live among Muslims and use Islamic language, yet their loyalty is with personal interest, safety and worldly gain rather than with the truth.

09 Deception and self-deception

The hypocrites think they are deceiving Allah and the believers, but in reality they deceive only themselves. Their schemes may confuse people for a short time, but nothing is hidden from Allah. Hypocrisy makes a person internally divided: he does not enjoy the peace of faith and does not have the courage of open disbelief.

10 Disease of the heart

The Qur'an describes a disease in their hearts. This disease includes doubt, jealousy, cowardice, ill intention, love of status, fear of sacrifice and hatred of sincere believers. When they protect the disease instead of treating it with repentance, it increases and becomes a cause of punishment.

11 Calling corruption reform

When told not to spread corruption, they claim that they are reformers. They damage unity, sincerity and moral order, but present their behavior as wisdom or practical politics. The Qur'an exposes this false claim and teaches that true reform must be according to Allah's guidance.

12 Mockery of sincere believers

They consider sincere believers foolish because the believers sacrifice for truth, obey Allah and trust revelation. When they meet Muslims, they claim faith; when they return to their devilish companions, they say they are actually with them. This double face is one of the clearest signs of hypocrisy.

Exam focus: For this topic, do not turn the answer into a general lesson. Write the characteristics of each group separately under clear headings.

The Complete Account of the Creation of Prophet Adam (peace be upon him)

Khilafah, the angels' question, knowledge of names, prostration, Iblis' refusal, Paradise, the slip, repentance and descent to earth.

Answer map

1. Allah's decision to appoint a khalifah on earth
2. The angels' respectful question
3. Allah's answer: I know what you do not know
4. Teaching Adam the names
5. The test before the angels
6. Adam answers by Allah's permission
7. Command to prostrate before Adam
8. Iblis refuses to prostrate
9. The arrogance of Iblis
10. Adam and Hawwa in Paradise
11. Satan's whispering
12. The slip and realization
13. Words of repentance
14. Descent to earth

01 Allah's decision to appoint a khalifah on earth

The account begins when Allah informed the angels that He was going to place a khalifah on earth. A khalifah is a responsible being who lives on earth with choice, duty, accountability and moral responsibility. Humanity was not created uselessly; it was created to worship Allah, establish obedience and be tested in the use of freedom.

02 The angels' respectful question

The angels asked whether such a being would cause corruption and shed blood while they constantly glorified and sanctified Allah. This was not an objection against Allah's command. It was a respectful question to understand the wisdom behind creating a creature with free will, because such freedom could be misused.

03 Allah's answer: I know what you do not know

Allah replied that He knew what the angels did not know. This answer shows that divine wisdom is wider than the knowledge of creation. The angels saw the possibility of corruption, but Allah knew that among human beings there would be prophets, truthful people, martyrs, scholars, reformers, worshippers and people of repentance.

04 Teaching Adam the names

Allah taught Adam the names of all things. This represents knowledge, understanding, language, classification and the ability to recognize realities. Human beings were given a special capacity for learning, naming, reasoning and communicating. This knowledge became a sign of Adam's superiority in the particular test presented before the angels.

05 The test before the angels

Allah presented the named things before the angels and asked them to tell their names if they were truthful. The angels admitted that they had no knowledge except what Allah had taught them. Their response was full of humility: they declared Allah pure and accepted the limits of their knowledge.

06 Adam answers by Allah's permission

Allah commanded Adam to inform them of the names, and Adam did so. This made clear that the new creation had a unique gift of knowledge. It was not because Adam possessed independent power; it was because Allah had taught him. The honor of knowledge is therefore connected to Allah's gift and must be used in obedience.

07 Command to prostrate before Adam

Allah commanded the angels to prostrate to Adam. This prostration was not worship of Adam; worship belongs only to Allah. It was an act of obedience to Allah and a sign of honor for Adam. The angels obeyed immediately because their nature is complete submission to Allah's command.

08 Iblis refuses to prostrate

Iblis refused. He did not refuse because the command was unclear; he refused because pride entered his heart. He compared his own origin with Adam's origin and claimed that fire was better than clay. His mistake was that he judged by arrogance and material origin while ignoring Allah's command.

09 The arrogance of Iblis

Iblis became the first example of arrogant disobedience. His sin was not simple forgetfulness; it was deliberate refusal, self-glorification and contempt for another creation. The account teaches

that knowledge without humility can become destruction, and worship without obedience has no value.

10 Adam and Hawwa in Paradise

Allah allowed Adam and his wife to live in Paradise and enjoy its blessings freely. They were permitted to eat from wherever they wished, but they were told not to approach one specific tree. This command created the first practical test of obedience.

11 Satan's whispering

Satan whispered to them and made the forbidden act appear attractive. He used deception, false promises and temptation. His goal was to expose what had been covered and remove them from the state of comfort and obedience. This is the continuing method of Satan: he beautifies disobedience and hides its result.

12 The slip and realization

Adam and Hawwa ate from the tree. Immediately the consequence of the slip appeared, and they realized their error. They did not defend the mistake, blame Allah or insist on rebellion. Their response was regret, shame and turning back to Allah.

13 Words of repentance

Allah taught Adam words of repentance. Adam accepted his fault and sought forgiveness. Allah accepted his repentance because He is Most Forgiving and Most Merciful. Here the difference between Adam and Iblis becomes clear: Adam slipped and repented; Iblis sinned and persisted in arrogance.

14 Descent to earth

Allah sent them down to earth, where human life, struggle, guidance and accountability would begin. Allah promised that guidance would come; whoever follows it will have no fear and no grief, while those who reject it will face loss. Thus earth became the place of test, and revelation became the path of success.

Exam focus: Write the event in sequence: khalifah, angels' question, knowledge of names, prostration, Iblis' refusal, Paradise, the slip, repentance and descent.

Blessings Given to Bani Israel and Their Disobedience

Freedom from Pharaoh, sea crossing, manna and salwa, springs from the rock, repeated disobedience and chances for repentance.

Answer map

1. Bani Israel as a favored nation
2. Oppression under Pharaoh
3. Deliverance from Pharaoh
4. The splitting of the sea
5. Forty nights and the calf worship
6. The granting of the Torah
7. Clouds as shade
8. Manna and Salwa
9. Twelve springs from the rock
10. The command to enter the town
11. Demand to see Allah openly
12. Repeated chances and repeated disobedience

01 Bani Israel as a favored nation

Bani Israel were the descendants of Prophet Ya'qub, peace be upon him, also known as Israel. Allah granted them many blessings, prophets, scripture, protection and opportunities for guidance. Surah Al-Baqarah reminds them of these favors so that they may return to gratitude and obedience instead of pride and denial.

02 Oppression under Pharaoh

Bani Israel were living under the oppression of Pharaoh in Egypt. He treated them as a weak class, used them for labor, humiliated them and killed their sons while allowing their women to live. This oppression was a severe trial and also a sign of Pharaoh's tyranny and arrogance.

03 Deliverance from Pharaoh

Allah saved Bani Israel through Prophet Musa, peace be upon him. The escape from Pharaoh was not merely a political liberation; it was a divine rescue from humiliation, slavery and forced submission to a tyrant. They were expected to respond with gratitude and faith.

04 The splitting of the sea

When Pharaoh and his army pursued them, Allah split the sea and made a dry path for Musa and his people. Bani Israel crossed safely, while Pharaoh and his army were drowned. This was one of the greatest signs shown to them, proving that Allah can protect His servants when all worldly means seem closed.

05 Forty nights and the calf worship

Musa was called for forty nights, and during his absence some people worshipped the calf. This was a major act of disobedience because they had just witnessed Allah's signs. Instead of remaining firm upon tawhid, they followed falsehood and desire. Yet Allah opened the way of repentance for them.

06 The granting of the Torah

Allah granted Musa the Book and the criterion between truth and falsehood. The Torah was a great blessing because it gave law, guidance and moral direction. A nation that receives revelation carries heavier responsibility, because it cannot claim ignorance after clear guidance.

07 Clouds as shade

Allah shaded them with clouds during their journey in the desert. In a harsh environment, this was a direct blessing and protection. It reminded them that Allah's mercy reached them even in places where ordinary comfort was not available.

08 Manna and Salwa

Allah provided manna and salwa as pure food. Manna is generally understood as a sweet, wholesome provision, and salwa as a bird-like food. They were told to eat from the good things Allah had provided. Instead of being grateful, some became impatient and demanded ordinary foods of the earth.

09 Twelve springs from the rock

When Musa prayed for water, Allah commanded him to strike the rock with his staff, and twelve springs burst forth. Each tribe knew its drinking place. This blessing provided order, water and social organization at the same time, preventing quarrels among tribes.

10 The command to enter the town

They were commanded to enter a town humbly, eating from its blessings and saying words of forgiveness. Some changed the words and behavior, showing mockery instead of humility. Their alteration of Allah's command became a reason for punishment.

11 Demand to see Allah openly

Some of them said they would not believe until they saw Allah openly. This was an arrogant demand after many clear signs. They were seized as a warning, then restored, giving them another chance to become grateful and obedient.

12 Repeated chances and repeated disobedience

Despite major blessings, Bani Israel repeatedly broke covenants, questioned commands unnecessarily, preferred worldly comfort, and resisted prophets. Allah gave them respite, accepted repentance when they turned back, and continued sending guidance. Their story shows both Allah's mercy and the danger of ingratitude.

Exam focus: Mention specific favors: freedom from Pharaoh, splitting of the sea, Torah, clouds, manna and salwa, springs from the rock, forgiveness after calf worship and repeated chances.

The Complete Incident of Zibh-e-Baqarah

The murder case, command to slaughter a cow, repeated questions, description of the cow, the dead man's revival and exposure of truth.

Answer map

1. Background of the murder
2. Turning to Prophet Musa
3. The first command: slaughter a cow
4. Accusing Musa of mockery
5. Question about age
6. Question about color
7. Question about work
8. Finally slaughtering the cow
9. Striking the dead body
10. The killer is revealed
11. Proof of resurrection
12. Hardness of hearts

01 Background of the murder

Among Bani Israel a murder took place, and the murderer was hidden. The people began to dispute and accuse one another. The real issue was not merely the killing; it was the concealment of truth, conflict within the community and the inability of people to uncover the crime by themselves.

02 Turning to Prophet Musa

The matter was brought to Prophet Musa, peace be upon him. Since the truth was hidden and people were arguing, Allah gave a command through Musa that they should slaughter a cow. This command connected the solution of the murder case with obedience to Allah.

03 The first command: slaughter a cow

The command was simple: slaughter a cow. If they had obeyed immediately, any cow would have been sufficient. Instead, their attitude showed hesitation. They treated the divine command as something strange and began asking unnecessary questions.

04 Accusing Musa of mockery

They said to Musa: do you take us in mockery? Musa sought refuge with Allah from being among the ignorant. This shows their poor manners with a prophet. A prophet does not mock Allah's command; he conveys it with seriousness and truth.

05 Question about age

They asked what kind of cow it should be. Allah clarified that it should be neither old nor too young, but middle-aged. The first question made the command more specific. Their delay began to narrow what had originally been easy.

06 Question about color

They then asked about its color. Allah clarified that it should be a yellow cow, bright in color and pleasing to the observers. Their second question added another condition. The more they asked in a delaying manner, the more difficult the search became.

07 Question about work

They asked again, saying that cows looked similar to them. Allah clarified that it should not be trained to plough the earth or water the fields; it should be sound and without blemish. This made the requirement very specific and difficult.

08 Finally slaughtering the cow

After long questioning, they finally slaughtered the cow, though they were near not doing it. This detail shows that their obedience was reluctant, delayed and mixed with hesitation. The incident warns against turning simple divine commands into complicated matters through stubborn questioning.

09 Striking the dead body

Allah commanded that part of the slaughtered cow be used to strike the dead body. By Allah's power, the dead man was brought back to life for a moment and identified the killer. This was an extraordinary sign and a direct exposure of hidden truth.

10 The killer is revealed

The incident proved that no crime is hidden from Allah. Human arguments, accusations and schemes could not reveal the truth, but Allah exposed it in a way no one could deny. Justice was established by divine power.

11 Proof of resurrection

The revival of the dead man also became a proof of resurrection after death. The same Allah who revived one dead person to reveal a worldly truth can revive all human beings on the Day of Judgment for complete accountability.

12 Hardness of hearts

After this sign, the Qur'an mentions that their hearts became hard like stones, or even harder. This shows that seeing a miracle is not enough if the heart is diseased. Guidance requires humility, obedience and willingness to accept truth.

Exam focus: Keep the sequence clear: murder, command to slaughter, questions about age, color and work, slaughter, striking the dead body, killer exposed and resurrection proved.

Construction of the Ka'bah

Prophet Ibrahim and Prophet Ismail, raising the foundations, prayers, purification of the House, Maqam Ibrahim and the center of worship.

Answer map

1. The status of the Ka'bah
2. Prophet Ibrahim's role
3. Prophet Ismail's participation
4. Raising the foundations
5. Prayer for acceptance
6. Prayer for submission
7. Prayer for a Messenger
8. Purification of the House
9. Maqam Ibrahim
10. Prayer for Makkah
11. Connection with Hajj and Umrah

01 The status of the Ka'bah

The Ka'bah is the central House of worship established for tawhid. It is not the property of one tribe or nation; it is a universal center for worship, prayer, Hajj, unity and obedience to Allah. Surah Al-Baqarah connects the Ka'bah with the mission of Prophet Ibrahim, peace be upon him.

02 Prophet Ibrahim's role

Prophet Ibrahim lived in a world of idol worship but stood firmly for the oneness of Allah. He left his homeland, faced trials and obeyed Allah in every command. Building the Ka'bah was part of his lifelong mission of establishing pure worship.

03 Prophet Ismail's participation

Prophet Ismail, peace be upon him, worked with his father in raising the foundations of the House. This father-and-son effort shows that religious service is the best family inheritance. Ismail's obedience, respect and labor became part of the sacred history of the Ka'bah.

04 Raising the foundations

The Qur'an describes Ibrahim and Ismail raising the foundations of the House. They were not merely constructing a building; they were establishing a center of worship. Their hands worked with stones while their hearts were busy with prayer and submission.

05 Prayer for acceptance

They prayed: Our Lord, accept this from us; surely You are the Hearing, the Knowing. Even after such a noble deed, they did not become proud. This teaches that religious work must be joined with humility and the hope of acceptance from Allah.

06 Prayer for submission

They asked Allah to make them submissive to Him and to raise from their descendants a submissive community. This prayer laid the spiritual foundation of the Muslim Ummah, a community built on tawhid, obedience and worship.

07 Prayer for a Messenger

They prayed that a Messenger be raised among their descendants who would recite Allah's verses, teach the Book and wisdom, and purify the people. This was fulfilled through the Prophet Muhammad, peace and blessings be upon him. Thus the Ka'bah, the Abrahamic mission and the final Prophethood are deeply connected.

08 Purification of the House

Allah commanded that His House be purified for those who perform tawaf, stay in devotion, bow and prostrate. Purification includes removal of shirk, cleanliness, respect for worshippers and protection of the sanctity of the place.

09 Maqam Ibrahim

Maqam Ibrahim was made a place of prayer. It reminds believers of Ibrahim's standing, labor and obedience. Allah preserves the signs of sincere servants so that later generations remember their sacrifice.

10 Prayer for Makkah

Ibrahim prayed for Makkah to be a place of security and provision. The House was meant to be surrounded by peace, not fear; by worship, not idolatry; and by gratitude, not corruption.

11 Connection with Hajj and Umrah

The construction of the Ka'bah made it the center for Hajj and Umrah. Tawaf, standing near Maqam Ibrahim, Sa'i, sacrifice and other rites are connected with the obedience of Ibrahim and Ismail.

Exam focus: Do not write only 'the Ka'bah was built'. Include Ibrahim, Ismail, raising the foundations and the prayers mentioned with the construction.

Tahweel-e-Qibla: Change of the Qiblah

The change from Bayt al-Maqdis to Masjid al-Haram, the command, objections and Muslim identity.

Answer map

1. Background of the Qiblah
2. The Prophet's longing
3. The command is revealed
4. Immediate obedience of the Companions
5. Objection of the People of the Book
6. Test of obedience
7. The Ummah as a middle nation
8. Concern about previous prayers
9. Centrality of the Ka'bah
10. East and west belong to Allah

01 Background of the Qiblah

In the early period, Muslims prayed facing Bayt al-Maqdis. In Madinah, the People of the Book were also present, so the matter of Qiblah became connected with religious identity, obedience and distinction between communities.

02 The Prophet's longing

The Prophet Muhammad, peace and blessings be upon him, wished that the Qiblah be changed toward the Ka'bah. He would turn his face toward the sky awaiting Allah's command. This shows his love for the House of Ibrahim and his complete discipline in waiting for revelation.

03 The command is revealed

Allah commanded the Prophet to turn his face toward Masjid al-Haram. From that moment, Muslims were to face the Ka'bah in prayer wherever they were. This was not a mere change of direction; it was a declaration of the independent identity of the Muslim Ummah.

04 Immediate obedience of the Companions

When the command reached the Companions, they obeyed immediately. Some changed direction during prayer itself. Their response shows that true faith acts quickly when Allah's command becomes clear.

05 Objection of the People of the Book

Some objected and asked what had turned the Muslims away from their former Qiblah. The Qur'an answered that east and west belong to Allah. The important matter is not personal attachment to a direction but obedience to Allah's command.

06 Test of obedience

The change of Qiblah became a test to distinguish those who followed the Messenger from those who turned back due to habit, objection or weak faith. A believer's loyalty is to revelation, even when a command changes an established practice.

07 The Ummah as a middle nation

In the same context, Muslims are described as a middle nation. This means a balanced, just and witness-bearing community. Facing the Ka'bah gave the Ummah a visible center and a role of witnessing truth before humanity.

08 Concern about previous prayers

Some believers wondered about those who had died before the change of Qiblah and had prayed toward the former direction. Allah declared that He would not waste their faith, meaning their prayers and obedience would not be lost.

09 Centrality of the Ka'bah

After the change, the Ka'bah became the daily visible center of Muslim unity. Muslims across the world face one direction in Salah, showing unity in worship, submission and connection to the Abrahamic tradition.

10 East and west belong to Allah

The event proves that Allah is not confined to one direction. A direction becomes sacred for prayer because Allah commands it. Therefore, rejecting the change was not really about geography; it was about refusing divine command.

Exam focus: Present Tahweel-e-Qibla as an event of obedience, identity and testing, not just as a change of direction.

Worship: Fasting, Hajj and Umrah

Fasting in Ramadan, purpose of taqwa, concessions, Qur'an, dua, Hajj months, ihram and completion of Umrah.

Answer map

1. The broader idea of worship
2. Fasting is made obligatory
3. The purpose of fasting: taqwa
4. Concession for the sick and traveler
5. Ramadan and the Qur'an
6. The mention of dua
7. Hajj in known months
8. Restrictions of ihram
9. Provision for the journey
10. Completion of Umrah
11. Obstacle after ihram

01 The broader idea of worship

Surah Al-Baqarah presents worship as a complete training of the body, heart, wealth and society. Fasting, Hajj and Umrah are not empty rituals; they build taqwa, patience, discipline, sacrifice, order and closeness to Allah.

02 Fasting is made obligatory

Fasting was prescribed for believers as it was prescribed for earlier communities. This shows that fasting is an ancient form of worship. It is not merely hunger and thirst; it is restraining the body, tongue, eyes, desires and intentions from disobedience.

03 The purpose of fasting: taqwa

The Qur'an states that fasting is prescribed so that believers may become people of taqwa. By leaving even lawful food and drink for a fixed time, the believer learns to leave unlawful actions at all times. Fasting trains self-control.

04 Concession for the sick and traveler

The sick and traveler are allowed to make up missed fasts later. This shows that Islamic law is merciful and practical. The concession is not for neglecting worship but for performing it properly when the difficulty passes.

05 Ramadan and the Qur'an

Ramadan is the month in which the Qur'an was revealed as guidance for mankind. Fasting purifies the body, while the Qur'an guides the mind and heart. Therefore Ramadan is a month of recitation, reflection, prayer, charity and reform.

06 The mention of dua

In the middle of the fasting verses, Allah mentions that He is near and answers the call of the supplicant. Fasting softens the heart, reduces arrogance and makes the servant more ready to call upon Allah with sincerity.

07 Hajj in known months

Hajj is performed in specific months. It is a physical, financial and spiritual journey. Ihram, tawaf, Arafat, Muzdalifah, Mina and sacrifice remind the pilgrim of equality, humility, death, accountability and total obedience.

08 Restrictions of ihram

After entering ihram, certain actions are forbidden, including sinful talk, argument, marital relations and hunting. These restrictions make Hajj a school of discipline, patience and respect for sacred limits.

09 Provision for the journey

The Qur'an commands travelers for Hajj to take provision, then states that the best provision is taqwa. A pilgrim needs food and means, but the real success of Hajj depends on sincerity, patience and obedience.

10 Completion of Umrah

Umrah must be completed for Allah. Its main actions include ihram, tawaf, sa'i and shaving or shortening the hair. Like Hajj, Umrah requires sincerity, proper intention and respect for sacred limits.

11 Obstacle after ihram

If a person is prevented after entering ihram, the Qur'an provides a method involving sacrifice. This shows that Islamic worship includes guidance for unexpected circumstances as well as normal conditions.

Exam focus: Separate fasting, Hajj and Umrah under headings. For fasting write taqwa; for Hajj write ihram and discipline; for Umrah write completion for Allah.

Family Life: Nikah, Mahr, Iddah, Divorce, Ila and Breastfeeding

Family rulings in legal and practical detail: marriage, rights, separation, waiting period and child care.

Answer map

1. The Qur'anic family system
2. Nikah as a serious contract
3. Mahr as the woman's right
4. Ila and its limit
5. Divorce as a regulated matter
6. Revocable divorce and return
7. Iddah of divorced women
8. Iddah of widows
9. Breastfeeding
10. No harm to mother or father
11. Decent separation

01 The Qur'anic family system

Surah Al-Baqarah treats family life as the foundation of a healthy society. Marriage, mahr, divorce, iddah, ila, breastfeeding and care of children are regulated so that emotions, anger or social pressure do not destroy rights.

02 Nikah as a serious contract

Nikah is a lawful and moral contract between a man and a woman. Its purposes include chastity, peace, protection of lineage, family formation and mutual responsibility. Consent, public recognition, witnesses, mahr and lawful limits are part of its seriousness.

03 Mahr as the woman's right

Mahr is the financial right of the wife. It is not a price; it is a sign of honor, responsibility and security. Once fixed, it belongs to the woman, and taking it back unjustly or forcing her to waive it is against the spirit of justice.

04 Ila and its limit

Ila means that a husband swears to stay away from his wife. The Qur'an sets a limit so that a woman is not left suspended indefinitely. After the period, either reconciliation should occur or a clear decision should be made.

05 Divorce as a regulated matter

Divorce is allowed but is highly serious. Surah Al-Baqarah regulates divorce through waiting periods, possibility of reconciliation and decent treatment. It must not be used as a game, threat, revenge or tool of oppression.

06 Revocable divorce and return

During the waiting period after certain divorces, reconciliation is possible if the intention is correction, not harm. Return must be based on kindness and responsibility, not on controlling or hurting the wife.

07 Iddah of divorced women

The waiting period protects lineage, gives time for emotions to settle and allows reconciliation. It prevents hurried decisions and preserves social clarity. During iddah, rights and responsibilities remain according to the law.

08 Iddah of widows

A widow observes a waiting period of four months and ten days. This period respects the previous marriage, protects lineage and gives the woman time before entering a new marriage.

09 Breastfeeding

Mothers may breastfeed their children for two complete years when the parents wish to complete the nursing period. The father is responsible for the mother's maintenance in a fair manner. Child care is not to become a weapon in marital conflict.

10 No harm to mother or father

The Qur'an commands that neither mother nor father be harmed because of the child. This protects both parents from injustice and keeps the child's welfare central.

11 Decent separation

If separation becomes necessary, it must happen with fairness and dignity. The Qur'an repeatedly commands kindness, financial justice and avoidance of harm. Even when marriage ends, human honor remains.

Exam focus: Write the rulings separately: Nikah, Mahr, Ila, Talaq, Iddah and breastfeeding. Do not mix all family laws into one paragraph.

TOPIC 09 · Surah Al-Baqarah

Muharramat and the Prohibition of Riba

Forbidden foods in necessity, moral discipline, riba, exploitation and lawful economic conduct.

Answer map

1. Meaning of Muharramat
2. Carrion
3. Blood
4. Swine flesh
5. That which is dedicated to other than Allah
6. Necessity and limit
7. Meaning of riba
8. Difference between trade and riba
9. War against riba
10. Respite for the debtor
11. Charity instead of exploitation

01 Meaning of Muharramat

Muharramat are things declared unlawful by Allah. In Surah Al-Baqarah, forbidden foods and the prohibition of riba are especially important. These rulings train believers to respect divine limits in eating, earning and financial dealings.

02 Carrion

Dead animals that die without lawful slaughter are prohibited. This protects physical health and also teaches that food must be connected to lawful procedure and obedience to Allah.

03 Blood

Blood is prohibited as food. It is impure and unsuitable for consumption. The ruling also separates Islamic eating habits from practices of ignorance and superstition.

04 Swine flesh

The flesh of swine is forbidden. A believer accepts this as Allah's command, whether or not he understands every physical wisdom behind it. The main reason is divine prohibition.

05 That which is dedicated to other than Allah

Animals sacrificed or dedicated in the name of anyone other than Allah are prohibited because such acts are connected to shirk. Food, worship and slaughter must remain linked to tawhid.

06 Necessity and limit

If a person is compelled by extreme necessity, without desire and without exceeding the limit, he may take what is needed to survive. This shows that Islamic law preserves life while still maintaining respect for divine boundaries.

07 Meaning of riba

Riba refers to unjust increase in lending and financial dealings, especially gain taken from a debtor simply because of time and need. It creates exploitation, hardens hearts and transfers wealth from the vulnerable to the powerful without real risk or effort.

08 Difference between trade and riba

The Qur'an rejects the claim that trade is like riba. Trade involves exchange, risk, effort and mutual benefit, while riba often grows from another person's difficulty. Allah permitted trade and prohibited riba.

09 War against riba

The warnings against riba are severe. Persisting in riba after the command is described as entering a state of war against Allah and His Messenger. This shows that riba is not a minor financial technicality; it is a destructive moral and social crime.

10 Respite for the debtor

If the debtor is in difficulty, the creditor should grant time until ease comes. This ruling protects the poor from pressure and teaches mercy in financial matters.

11 Charity instead of exploitation

The Qur'an contrasts riba with charity. Riba grows the ego and exploits need, while charity purifies wealth and supports society. A Muslim economy should be based on justice, transparency and compassion.

Exam focus: For this answer, mention prohibited foods separately and then explain riba as financial exploitation, not only as 'interest'.

Spending in the Way of Allah

Who should be helped, how spending should be done, sincerity, avoiding harm and examples from Surah Al-Baqarah.

Answer map

1. Meaning of infaq
2. Spending from good wealth
3. Sincerity of intention
4. No reminder and no hurt
5. Open and hidden charity
6. The example of a seed
7. Spending in hardship
8. Support of social balance
9. Spending and purification
10. Connection with the Hereafter

01 Meaning of infaq

Infaq fi sabilillah means spending wealth, time and ability in ways pleasing to Allah. It includes helping parents, relatives, orphans, the needy, travelers, religious causes and public welfare. It is not limited to one formal donation.

02 Spending from good wealth

The Qur'an teaches believers to spend from good and lawful wealth, not from what they themselves would dislike receiving. Spending in Allah's way must reflect respect, sincerity and gratitude.

03 Sincerity of intention

The value of spending depends on intention. If a person spends for fame, praise or control over others, the spiritual value is lost. True infaq is done for Allah's pleasure, whether people praise it or not.

04 No reminder and no hurt

The Qur'an warns against ruining charity by reminding the recipient of favors or hurting him. A donation followed by humiliation becomes spiritually empty. Protecting the dignity of the needy is part of the charity itself.

05 Open and hidden charity

Both open and hidden charity have their place. Open charity can encourage others and support public causes, while hidden charity protects sincerity and the dignity of the recipient. The better form depends on situation and intention.

06 The example of a seed

The Qur'an gives the example of a seed that grows seven ears, each containing many grains. This shows that Allah multiplies sincere spending far beyond its apparent amount. The return of charity is not limited to worldly calculation.

07 Spending in hardship

True infaq is not only when wealth is abundant. Spending according to ability in hardship shows deep faith. A poor person's small sincere gift may be greater in reward than a rich person's large but careless donation.

08 Support of social balance

Infaq reduces jealousy, poverty, resentment and social distance. It keeps wealth circulating and protects the weak. A society where the wealthy support the needy becomes more stable and compassionate.

09 Spending and purification

Charity purifies wealth from selfishness and purifies the heart from greed. It teaches the believer that he is not the absolute owner of wealth; he is a trustee before Allah.

10 Connection with the Hereafter

The Qur'an repeatedly connects spending with the Last Day. Whatever is spent sincerely for Allah is not lost; it becomes stored reward. The believer spends with certainty that Allah knows every hidden act.

Exam focus: Focus on conditions of valid infaq: lawful wealth, sincerity, no show, no humiliation, and benefit to the needy.

TOPIC 11 · Surah Al-Baqarah

Ahkam al-Dayn: Loans and Financial Transactions

The longest verse of the Qur'an: writing debt, witnesses, fairness, pledge, trust and financial clarity.

Answer map

1. Importance of financial documentation
2. Writing the debt
3. The role of the scribe
4. The debtor dictates
5. If the debtor is weak
6. Witnesses
7. Witnesses should not refuse
8. Do not be tired of writing
9. Pledge during travel
10. Trust and fear of Allah
11. Concealing testimony

01 Importance of financial documentation

Surah Al-Baqarah gives detailed instructions for debt and financial transactions. The longest verse of the Qur'an deals with writing debts, proving that Islam values clarity, record keeping and protection of rights.

02 Writing the debt

When a debt is given for a fixed term, it should be written down. Written documentation prevents forgetfulness, denial, quarrels and injustice. It protects both lender and borrower.

03 The role of the scribe

A scribe should write fairly. He should not distort the amount, term or condition. The scribe's skill is a trust from Allah and must be used honestly.

04 The debtor dictates

The one who owes the debt should dictate the terms, because the liability is on him. He must fear Allah and not reduce anything from what he owes. This prevents the stronger party from forcing unfair wording.

05 If the debtor is weak

If the debtor is unable to dictate due to weakness, immaturity or inability, his guardian should dictate with justice. This protects vulnerable people from exploitation.

06 Witnesses

Two men should witness the transaction; if two men are not available, then one man and two women as mentioned in the verse. Witnesses make the agreement stronger and help settle disputes if they arise.

07 Witnesses should not refuse

When witnesses are called, they should not refuse without reason. Society needs people who support justice by giving testimony honestly and responsibly.

08 Do not be tired of writing

The Qur'an says not to become weary of writing the debt, whether small or large, until its term. Even small debts can cause disputes if left unclear. Financial discipline is part of religious conduct.

09 Pledge during travel

If writing is not possible during travel, a pledge may be taken. This provides security while acknowledging practical difficulties.

10 Trust and fear of Allah

If one party trusts another without written proof, the trusted person must return the trust and fear Allah. Documentation is recommended, but faithfulness remains essential in all cases.

11 Concealing testimony

The Qur'an warns against hiding testimony. Concealing evidence harms justice and allows wrongdoing. Financial honesty is therefore connected to faith and accountability.

Exam focus: For an 8-mark answer, mention writing, scribe, debtor, witnesses, small and large amounts, pledge, trust and testimony.

Ghazwah Badr and Ghazwah Uhud

Two major battles as discussed in Aal-e-Imran: divine help at Badr and testing after mistakes at Uhud.

Answer map

1. Badr as a turning point
2. Weakness of the Muslims at Badr
3. Divine help through angels
4. Purpose of mentioning Badr
5. Background of Uhud
6. The initial success at Uhud
7. The mistake of the archers
8. The trial and confusion
9. Lessons of Uhud from the event itself
10. Allah's mercy after the mistake
11. Comparison of Badr and Uhud

01 Badr as a turning point

Ghazwah Badr was the first major battle between Muslims and the Quraysh. The Muslims were few in number and resources, yet Allah granted them victory. Aal-e-Imran reminds believers of Badr so they remain grateful and do not rely only on material strength.

02 Weakness of the Muslims at Badr

The Muslims were not fully equipped like a large army. They had limited weapons, mounts and numbers. This weakness made the victory even clearer as a sign of Allah's help.

03 Divine help through angels

Allah strengthened the believers with angelic support. This help was not an invitation to laziness; it was reassurance for hearts that victory belongs to Allah. The believers still had to stand firm, obey and fight with discipline.

04 Purpose of mentioning Badr

Aal-e-Imran mentions Badr to teach that taqwa, patience, obedience and reliance upon Allah bring help. It also teaches that success should create humility, not pride.

05 Background of Uhud

Ghazwah Uhud occurred after Badr. The Quraysh came to take revenge. The Muslims went out of Madinah, and the Prophet, peace and blessings be upon him, placed archers on a strategic position with clear instructions not to leave.

06 The initial success at Uhud

At first, the Muslims gained the upper hand and the enemy began to retreat. The battlefield seemed to be turning in favor of the Muslims. This success was linked to obedience and unity.

07 The mistake of the archers

Some archers thought the battle was over and left their position to collect spoils, despite the Prophet's command. This created a gap. Khalid ibn al-Walid, who was then with the Quraysh, used the opportunity to attack from behind.

08 The trial and confusion

The sudden counterattack caused confusion and loss. Some Companions were martyred, and rumors spread that the Prophet had been killed. This was a severe test of faith, courage and discipline.

09 Lessons of Uhud from the event itself

Uhud showed that disobedience to the Prophet's command can turn apparent victory into hardship. It also showed that believers are tested after success, and that military discipline is part of obedience.

10 Allah's mercy after the mistake

Despite the mistake and loss, Allah did not abandon the believers. Aal-e-Imran corrected them, strengthened them and reminded them that trials distinguish the sincere from the weak.

11 Comparison of Badr and Uhud

Badr highlights divine help in weakness; Uhud highlights testing after disobedience. Together they teach that victory is not automatic. It depends on Allah's will, obedience, patience and unity.

Exam focus: Write Badr and Uhud separately: Badr as divine help, Uhud as a test caused by disobedience to a clear instruction.

Prophet Isa (peace be upon him): Birth, Prophethood, Miracles and Raising

Maryam, miraculous birth, mission, miracles by Allah's permission and the truth about his raising.

Answer map

1. Family background
2. The glad tidings to Maryam
3. Maryam's question
4. Miraculous birth
5. Prophethood and message
6. Speaking in the cradle
7. Creating the form of a bird
8. Healing the blind and the leper
9. Bringing the dead to life
10. Informing of hidden matters
11. Raising of Isa

01 Family background

Surah Aal-e-Imran mentions the noble family connected with the birth of Prophet Isa, peace be upon him. Maryam, peace be upon her, was chosen and purified by Allah. Her upbringing in worship and purity prepared the background for a unique sign of Allah's power.

02 The glad tidings to Maryam

The angels gave Maryam the glad tidings of a son named the Messiah, Isa son of Maryam, honored in this world and the Hereafter and among those near to Allah. The child would speak in the cradle and in maturity and would be among the righteous.

03 Maryam's question

Maryam asked how she could have a child when no man had touched her. This was a question of amazement, not doubt. She knew the normal way of birth, but Allah informed her that He creates what He wills.

04 Miraculous birth

Isa was born without a father by the command of Allah. This was a sign of divine power. Just as Adam was created without father and mother, Isa was created without a father. His birth proves Allah's power, not divinity of Isa.

05 Prophethood and message

Prophet Isa was sent to Bani Israel. He confirmed the truth of the Torah and called people to worship Allah alone. His mission was not to create a new form of shirk, but to restore obedience, purity and faith.

06 Speaking in the cradle

One of his signs was speaking as an infant by Allah's permission. This defended the honor of his mother and showed that he was a servant and messenger of Allah. The miracle belonged to Allah, not to independent divine power in Isa.

07 Creating the form of a bird

He would make the form of a bird from clay and breathe into it, and it would become a bird by Allah's permission. The repeated phrase 'by Allah's permission' is essential because it clarifies that the miracle was granted, not self-owned.

08 Healing the blind and the leper

He healed the blind and the leper by Allah's permission. Such miracles were signs for his people, showing that Allah supported him as a true messenger.

09 Bringing the dead to life

He brought the dead to life by Allah's permission. This was a mighty sign, yet the Qur'an keeps the meaning clear: life and death remain under Allah's control.

10 Informing of hidden matters

He informed people of what they ate and stored in their houses. This showed divine support and exposed that his knowledge was given by Allah, not independent knowledge of the unseen.

11 Raising of Isa

When opponents plotted against him, Allah saved him and raised him. The Qur'an rejects the idea that enemies overpowered Allah's messenger in the way they claimed. His raising is a sign of Allah's protection and wisdom.

Exam focus: Mention every miracle with the phrase 'by Allah's permission' because the Qur'an itself emphasizes it.

Refutation of False Beliefs of Ahl-e-Kitab and Mubahila

Correct belief about Isa, invitation to common word, rejection of exaggeration and the event of Mubahila.

Answer map

1. Ahl-e-Kitab in the Madinan context
2. False exaggeration about Isa
3. Example of Adam
4. Invitation to the common word
5. Refutation of concealment
6. Dispute about Ibrahim
7. Background of Mubahila
8. Meaning of Mubahila
9. The seriousness of the invitation
10. Outcome and significance

01 Ahl-e-Kitab in the Madinan context

In Madinah, Muslims interacted with Jews and Christians who possessed earlier scripture. Surah Aal-e-Imran addresses their claims, corrects false beliefs and invites them to return to the pure worship of Allah.

02 False exaggeration about Isa

Some Christians exaggerated the status of Prophet Isa and connected him with divinity. The Qur'an corrects this by explaining his miraculous birth, his prophethood and his servanthood to Allah.

03 Example of Adam

The Qur'an compares Isa's creation to Adam's creation. Adam was created from dust without father or mother, yet no one calls him divine. Therefore Isa's birth without a father is a sign of Allah's power, not proof of divinity.

04 Invitation to the common word

The Qur'an invites the People of the Book to a common word: worship none but Allah, associate no partner with Him and do not take one another as lords besides Allah. This invitation focuses on tawhid and removes priestly or communal arrogance.

05 Refutation of concealment

Some among Ahl-e-Kitab concealed or altered truth for worldly interests. The Qur'an criticizes hiding revelation, changing meanings and using religion for status or gain.

06 Dispute about Ibrahim

The Qur'an rejects claims that Ibrahim was Jewish or Christian. He came before those later identities and was a hanif, a Muslim in submission to Allah. This refutes sectarian ownership of prophets.

07 Background of Mubahila

When a delegation of Christians debated about Isa and continued rejecting the clear argument, the Prophet was commanded to invite them to Mubahila: both sides would call their families and pray for Allah's curse upon the liars.

08 Meaning of Mubahila

Mubahila is not ordinary debate. It is a solemn appeal to Allah when the truth has been made clear and one side persists in falsehood. It shows the Prophet's certainty in the truth of revelation.

09 The seriousness of the invitation

The invitation included sons, women and selves, showing complete seriousness. According to well-known reports, the Prophet came with close members of his family, which displayed confidence, purity and truthfulness.

10 Outcome and significance

The other side did not proceed with Mubahila. This showed the strength of Islam's position and the weakness of claims built on exaggeration. The event became a proof that the Qur'anic belief about Isa is balanced and true.

Exam focus: Write the refutation first, then the invitation to the common word, and then the background and meaning of Mubahila.

Amr bil Ma'ruf wa Nahi anil Munkar

Commanding good, forbidding evil, collective responsibility and the qualities of a reforming community.

Answer map

1. Meaning of ma'ruf
2. Meaning of munkar
3. A distinct duty of the Ummah
4. Calling to good before correction
5. Commanding good
6. Forbidding evil
7. Need for knowledge
8. Personal practice
9. Collective benefit
10. Balance and wisdom

01 Meaning of ma'ruf

Ma'ruf means what is recognized as good by revelation and sound morality: faith, prayer, justice, truth, kindness, modesty, trust and fulfillment of rights. It is not whatever society randomly approves; it must agree with Allah's guidance.

02 Meaning of munkar

Munkar means what revelation and sound conscience reject: shirk, injustice, lying, oppression, obscenity, corruption, betrayal and open sin. A believer cannot remain pleased with munkar when it harms individuals and society.

03 A distinct duty of the Ummah

Surah Aal-e-Imran describes a group that calls to good, commands right and forbids wrong. This duty makes the Muslim Ummah a reforming community, not a passive crowd.

04 Calling to good before correction

The Qur'anic order includes calling toward good. Reform is not only saying 'do not'. It also means presenting the right path clearly, kindly and wisely so that people know what they should adopt.

05 Commanding good

Commanding good includes encouraging prayer, honesty, family rights, social justice and moral discipline. It should be done with knowledge, wisdom and sincerity, not with arrogance.

06 Forbidding evil

Forbidding evil means preventing wrong according to ability and proper method. It may be through advice, teaching, lawful authority or personal example. The purpose is reform, not humiliation.

07 Need for knowledge

A person must know what is truly right and wrong before advising others. Ignorant correction can create greater harm. Therefore knowledge, patience and understanding of circumstances are essential.

08 Personal practice

Those who call others to good should also strive to practice it. If a person commands virtue while deliberately ignoring it himself, his words lose effect and he becomes blameworthy.

09 Collective benefit

When this duty is alive, society becomes safer from moral collapse. Wrongdoing is not normalized, and good people are supported. When this duty disappears, evil becomes common and people stop feeling responsible.

10 Balance and wisdom

The Qur'anic method is firm in principle and wise in approach. Harshness, insult and self-righteousness can damage reform. True reform combines truth, mercy and patience.

Exam focus: Explain ma'ruf and munkar, then write the duty, method, knowledge, personal practice and collective benefit.

Holding Fast to the Rope of Allah

Unity around revelation, avoiding division, remembering former hostility and becoming brothers through Islam.

Answer map

1. Meaning of the rope of Allah
2. Collective command
3. Do not be divided
4. Memory of former enmity
5. Brotherhood through Allah's favor
6. Rescue from the edge of Fire
7. Unity with principle
8. Practical forms of holding fast
9. Danger of dispute
10. Continuous effort

01 Meaning of the rope of Allah

The rope of Allah refers to the Qur'an, Islam, divine guidance and the covenant of obedience. Holding fast means making revelation the center of belief, law, conduct and unity.

02 Collective command

The command is given collectively: hold fast all together. Islam does not want isolated individuals only; it builds a united community connected by faith and obedience.

03 Do not be divided

The verse forbids division. Division based on ego, tribe, language, personal leadership, sectarian pride or worldly interests weakens the Ummah. Difference may exist, but destructive division is prohibited.

04 Memory of former enmity

The Arabs had long histories of tribal wars and revenge. Islam changed hearts and turned enemies into brothers. The verse reminds believers that unity is a blessing from Allah, not a casual social achievement.

05 Brotherhood through Allah's favor

Allah joined hearts through faith. True Islamic brotherhood is not based on blood, color or wealth. It is based on shared submission to Allah and loyalty to truth.

06 Rescue from the edge of Fire

Before guidance, people were at the edge of destruction due to disbelief, revenge and moral disorder. Allah rescued them through Islam. This reminder prevents arrogance and makes unity precious.

07 Unity with principle

Holding fast to the rope of Allah does not mean unity upon falsehood. It means unity around truth. If people abandon revelation, their unity becomes worldly and unstable.

08 Practical forms of holding fast

Practical forms include following the Qur'an and Sunnah, obeying lawful Islamic guidance, avoiding gossip, respecting believers, resolving disputes justly and prioritizing the Ummah over ego.

09 Danger of dispute

Disputes weaken courage, waste energy and open the door for enemies. The Qur'an repeatedly connects unity with strength and division with failure.

10 Continuous effort

Unity is not maintained by slogans alone. It requires patience, forgiveness, consultation, justice and willingness to sacrifice personal pride.

Exam focus: Do not write only 'unity is good'. Explain the rope of Allah, former enmity, brotherhood and prohibition of division.

Reflection on Creation and Remembrance of Allah

Signs in the heavens and earth, people of understanding, remembrance while standing, sitting and lying, and prayer for salvation.

Answer map

1. Signs in creation
2. People of understanding
3. Remembrance in all states
4. Reflection and remembrance together
5. Nothing created without purpose
6. Fear of the Fire
7. Prayer for forgiveness
8. Responding to the caller
9. Seeking honor on the Last Day
10. Practical shape of reflection

01 Signs in creation

Surah Aal-e-Imran invites reflection on the creation of the heavens and the earth and the alternation of night and day. These are not random scenes; they are signs pointing to Allah's power, wisdom and planning.

02 People of understanding

The Qur'an says these signs are for people of understanding. True understanding is not only scientific observation; it is the ability to connect observation with recognition of the Creator.

03 Remembrance in all states

The people of understanding remember Allah while standing, sitting and lying on their sides. This means their remembrance is not limited to one ritual moment. Their hearts remain attached to Allah in different conditions of life.

04 Reflection and remembrance together

They combine dhikr and fikr: remembrance of Allah and reflection on creation. Dhikr without reflection may become mechanical, and reflection without faith may become pride. The Qur'anic believer joins both.

05 Nothing created without purpose

They say: Our Lord, You did not create this in vain. The order, beauty and wisdom of creation prove purpose. Human life also has purpose: worship, responsibility and accountability.

06 Fear of the Fire

After reflection, they pray for protection from the Fire. This shows that true contemplation leads to humility and concern for the Hereafter, not just admiration of nature.

07 Prayer for forgiveness

They ask Allah to forgive sins and remove evil deeds. Recognition of Allah's greatness makes a believer aware of his own weakness and need for mercy.

08 Responding to the caller

They acknowledge that they heard a caller to faith and believed. This caller is the Messenger and the message of revelation. Reflection must lead to acceptance of revelation.

09 Seeking honor on the Last Day

They ask not to be disgraced on the Day of Resurrection. A thoughtful believer measures success by the final meeting with Allah, not by temporary worldly praise.

10 Practical shape of reflection

A student can practice this by looking at the sky, time, life, death, order, rain, plants and human ability, then connecting these signs with gratitude, prayer and obedience.

Exam focus: Write both parts: reflection on creation and remembrance of Allah. Include the prayers of the people of understanding.

Events of Ghazwah Badr

The Badr account as described in Al-Anfal: spoils, numbers, divine help, rain, sleep, angels and victory.

Answer map

1. Background of Badr
2. Question about spoils
3. Need for obedience and unity
4. Muslim weakness in material terms
5. Allah's planning
6. Sleep as security
7. Rain as purification
8. Angelic support
9. Enemy shown as fewer
10. Victory and distinction
11. After victory

01 Background of Badr

Ghazwah Badr occurred when the Muslims faced the Quraysh in the first major military confrontation. The Muslims were fewer and less equipped, while the Quraysh had come with pride and strength.

02 Question about spoils

Surah Al-Anfal begins with the question about spoils of war. Allah makes clear that spoils belong to Allah and His Messenger in judgment and distribution. This taught the believers that victory is not for personal greed.

03 Need for obedience and unity

Before describing battle details, the Surah emphasizes fear of Allah, reconciliation and obedience to Allah and His Messenger. This shows that internal discipline is essential before external victory.

04 Muslim weakness in material terms

The believers were fewer in number and had fewer weapons and mounts. Their material weakness made reliance on Allah more visible and made victory a clear sign of divine support.

05 Allah's planning

The meeting of the two forces occurred by Allah's decree so that truth might be established and falsehood cut off. The event was not accidental; it was part of divine wisdom.

06 Sleep as security

Allah caused a calming sleep to cover the believers. In a tense battlefield situation, this sleep removed fear and restored strength. It was a special mercy for the believers.

07 Rain as purification

Allah sent rain to purify the believers, remove Satanic whispers, strengthen their hearts and make the ground firm. A natural event became a means of spiritual and military support.

08 Angelic support

Allah supported the believers with angels. The purpose was to reassure hearts and confirm that victory comes from Allah. The believers were still required to fight with discipline and courage.

09 Enemy shown as fewer

Allah caused the enemy to appear fewer in the eyes of the Muslims so that fear would not overwhelm them. He also arranged perceptions in a way that the decree of battle would be fulfilled.

10 Victory and distinction

Badr became Yawm al-Furqan, the day when truth and falsehood were separated. The victory proved the strength of faith, obedience and divine support against arrogance and persecution.

11 After victory

The Surah corrected the believers regarding spoils and reminded them to remain obedient. Victory did not mean personal pride; it meant greater responsibility.

Exam focus: In Al-Anfal, include spoils, obedience, sleep, rain, angels and the purpose of distinguishing truth from falsehood.

Guidance about Courage and Steadfastness

How believers should behave when facing the enemy: firmness, remembrance, obedience, unity and avoiding arrogance.

Answer map

1. Courage as a religious quality
2. Do not turn backs
3. Remember Allah much
4. Obey Allah and His Messenger
5. Do not dispute
6. Be patient
7. Avoid arrogance
8. Reliance upon Allah
9. Moral limits
10. Effect on the community

01 Courage as a religious quality

Courage in Surah Al-Anfal is not reckless aggression. It is firmness for truth when fear, pressure and danger appear. A believer's courage is connected to faith, discipline and reliance upon Allah.

02 Do not turn backs

The believers are warned not to turn their backs in battle except as a strategy or to join another group. Running away due to cowardice weakens the community and shows failure of trust.

03 Remember Allah much

When facing a difficult situation, believers are commanded to remember Allah much. Dhikr gives the heart strength, removes panic and reminds the believer that life and death are in Allah's hand.

04 Obey Allah and His Messenger

Steadfastness requires obedience. If individuals act according to personal excitement, fear or greed, the group becomes weak. Obedience creates order and protects the mission.

05 Do not dispute

The Qur'an warns that dispute causes failure and takes away strength. Internal argument in a time of danger is more destructive than the enemy's weapons. Unity is a condition for steadfastness.

06 Be patient

Patience means remaining firm, controlling fear, enduring hardship and continuing obedience. Victory often requires time, discipline and sacrifice.

07 Avoid arrogance

Believers are told not to be like those who came out boastfully to be seen by people. Courage must not become pride. The Muslim fights for truth and defense, not for display or tribal honor.

08 Reliance upon Allah

True courage comes from knowing that victory is from Allah. A believer uses means, plans wisely and then trusts Allah rather than numbers, weapons or personal strength alone.

09 Moral limits

Courage does not cancel moral limits. Muslims remain bound by Allah's law even in conflict. Discipline, justice and obedience separate Islamic courage from uncontrolled violence.

10 Effect on the community

When believers are courageous and steadfast, the whole community gains confidence. Weak people become stronger, enemies lose psychological advantage and truth becomes visible.

Exam focus: Write courage as disciplined steadfastness: no fleeing, remember Allah, obey, avoid dispute, be patient and avoid arrogance.

Virtues of Hijrah and Nusrah

The Migrants, the Helpers, sacrifice of homeland, support in Madinah and brotherhood in faith.

Answer map

1. Meaning of Hijrah
2. Sacrifice of the Muhajirun
3. Meaning of Nusrah
4. Support of the Ansar
5. Brotherhood between Muhajirun and Ansar
6. Faith above tribal identity
7. Protection of the Islamic mission
8. Reward of those who migrate and support
9. Remaining responsibilities
10. Continuing meaning

01 Meaning of Hijrah

Hijrah means migration for the sake of Allah when faith, worship and dignity cannot be preserved in a place. The Muhajirun left Makkah, homes, wealth and familiar surroundings for the protection of Islam.

02 Sacrifice of the Muhajirun

The Migrants did not leave for trade or comfort. They left because faith was dearer than homeland and property. Many lost wealth, family ties and social security, but gained Allah's pleasure.

03 Meaning of Nusrah

Nusrah means helping, supporting and defending the truth and those who migrate for it. The Ansar of Madinah welcomed the Prophet and the Muhajirun and made their city the base of Islam.

04 Support of the Ansar

The Ansar shared homes, wealth, land, protection and social space. Their help was not symbolic; it was practical, financial, emotional and political.

05 Brotherhood between Muhajirun and Ansar

Islam created brotherhood between the Migrants and Helpers. This brotherhood reduced loneliness, solved economic difficulty and formed a united community based on faith rather than tribe.

06 Faith above tribal identity

Hijrah and Nusrah changed the basis of loyalty. Believers became connected by Islam, not by bloodline alone. This created a new society where sacrifice for faith was honored.

07 Protection of the Islamic mission

Without Hijrah, Muslims would remain trapped under persecution. Without Nusrah, the migrants would have no secure base. Together, migration and support allowed Islam to grow as a community and state.

08 Reward of those who migrate and support

Surah Al-Anfal praises those who believed, migrated, struggled with wealth and lives, and those who gave shelter and support. They are described as true believers with forgiveness and noble provision.

09 Remaining responsibilities

The Surah also discusses relationships with those who did not migrate. Faith creates brotherhood, but practical protection and political loyalty are connected with joining the Muslim community when required.

10 Continuing meaning

Today the spirit of Hijrah and Nusrah appears in leaving sin, protecting faith, helping oppressed believers and supporting religious causes with wealth, ability and influence.

Exam focus: Mention both sides: Muhajirun sacrificed homeland and wealth; Ansar gave shelter, support and brotherhood.

Declaration of Disassociation from Mushrikeen and Guidance about Fighting

Bara'ah, treaties, four-month respite, exceptions for loyal treaties and rules of conflict.

Answer map

1. Meaning of Bara'ah
2. Historical background
3. Four months' respite
4. Exception for loyal treaties
5. Announcement during Hajj
6. No approach to Masjid al-Haram after the period
7. Guidance about fighting
8. Protection of seekers of truth
9. Fulfillment of covenant
10. End of idolatrous dominance

01 Meaning of Bara'ah

Bara'ah means declaration of disassociation and freedom from the agreements that had been repeatedly violated by the polytheists. Surah At-Tawbah begins with a strong announcement that the Muslim community would no longer remain bound to treacherous arrangements.

02 Historical background

Some groups of mushrikeen had made treaties with Muslims but repeatedly broke them, supported enemies and acted with hostility. The declaration was not random aggression; it came after betrayal and repeated violation.

03 Four months' respite

Those affected by the declaration were given four months to move freely and consider their position. This shows that even in a strong warning, Islam provided time, clarity and public announcement rather than secret attack.

04 Exception for loyal treaties

The Surah clearly excludes those polytheists who honored their treaties and did not support anyone against Muslims. Their treaties were to be fulfilled until their term. This proves that Islam values justice and faithfulness.

05 Announcement during Hajj

The declaration was publicly announced at the time of Hajj so that all groups would hear it. Public clarity removed confusion and made the policy known to everyone.

06 No approach to Masjid al-Haram after the period

The mushrikeen were not to approach Masjid al-Haram after that year in the state of shirk. This protected the sanctity of the House from idolatrous practices and restored its identity as a center of tawhid.

07 Guidance about fighting

Fighting was directed against hostile treaty-breakers and forces of persecution. It was not permission for injustice. The Surah also commands that if a polytheist seeks protection to hear Allah's words, he should be granted safety and then escorted to security.

08 Protection of seekers of truth

Even during conflict, a person who wants to hear the message must be protected. This shows that the purpose is not revenge but removal of aggression and opening the path to truth.

09 Fulfillment of covenant

The Surah repeatedly emphasizes honoring covenants with those who honor them. Breaking promises is condemned, even when dealing with opponents.

10 End of idolatrous dominance

The declaration marked the end of idolatrous control over the sacred precinct. It restored the Ka'bah to the worship of Allah alone and separated the Muslim community from shirk in public religious life.

Exam focus: Do not write this as uncontrolled fighting. Include treaty-breaking, four months' respite, exceptions for loyal treaties and protection for seekers of truth.

Ghazwah Hunain

Large Muslim numbers, initial confidence, sudden retreat, Allah's help and final victory.

Answer map

1. Background of Hunain
2. Large numbers of Muslims
3. Ambush by the enemy
4. Initial retreat
5. Firmness of the Prophet
6. Return of the believers
7. Allah sends tranquility
8. Divine support
9. Defeat of the enemy
10. Distribution and wisdom

01 Background of Hunain

Ghazwah Hunain took place after the conquest of Makkah when the tribes of Hawazin and Thaqif prepared to fight the Muslims. The Muslims were now greater in number than before, and many new Muslims had joined.

02 Large numbers of Muslims

At Hunain the Muslims had a large army. Some felt confidence because of numbers. The Qur'an reminds believers that their large number pleased them, but it did not benefit them when the trial began.

03 Ambush by the enemy

The enemy used the valley and terrain to launch a sudden attack. Arrows and pressure created confusion among many Muslims. The battlefield changed quickly, and some people began to retreat.

04 Initial retreat

Despite numerical strength, the first shock caused disorder. This showed that numbers alone do not guarantee victory. Hearts must remain connected to Allah, and discipline must remain firm.

05 Firmness of the Prophet

The Prophet, peace and blessings be upon him, remained firm and called the believers back. His courage became the center around which the Muslims regained strength. The steadfastness of the leader revived the army.

06 Return of the believers

The sincere believers responded and returned to the battlefield. Order was restored after the initial confusion. This return showed that momentary weakness can be overcome through faith, leadership and obedience.

07 Allah sends tranquility

Allah sent sakinah, tranquility, upon His Messenger and the believers. This divine calm replaced fear with firmness and allowed the Muslims to regain control.

08 Divine support

Allah supported the believers with forces they could not see. This reminds Muslims that unseen help belongs to Allah and that victory is not produced by numbers alone.

09 Defeat of the enemy

After the believers regained discipline, the enemy was defeated. Hunain became a lesson that pride in strength can lead to shock, while humility and reliance upon Allah bring support.

10 Distribution and wisdom

After Hunain, wealth and captives came into Muslim hands, and the Prophet dealt with people according to wisdom, including softening the hearts of new Muslims. The event combined military victory with social and spiritual leadership.

Exam focus: The key point is the contrast: large numbers caused confidence, sudden attack caused retreat, then Allah gave tranquility and victory.

Difficulties and Sacrifices of Muslims in Ghazwah Tabuk

Extreme heat, long journey, shortage, the army of hardship, sincere sacrifice and exposing weakness.

Answer map

1. Background of Tabuk
2. Extreme heat
3. Long distance
4. Shortage of resources
5. Time of harvest
6. Sincere spending
7. Those who had no mounts
8. Hypocritical excuses
9. The march itself
10. No major battle
11. Repentance and mercy

01 Background of Tabuk

Ghazwah Tabuk took place in a difficult period when the Muslims had to march toward the northern frontier. It was not a normal journey; it involved distance, heat, shortage and the possibility of facing a powerful enemy.

02 Extreme heat

The expedition occurred in intense heat. Travel in such weather was physically exhausting. The heat tested whether believers would prefer comfort or respond to the call of Allah and His Messenger.

03 Long distance

Tabuk was far from Madinah. A long journey meant fatigue, uncertainty, fear and separation from homes. It required strong intention and preparation.

04 Shortage of resources

The Muslims faced shortage of mounts, food and equipment. The army is known as Jaysh al-Usrah, the army of hardship, because difficulty surrounded the expedition from many sides.

05 Time of harvest

The call came at a time when dates and crops were important for people's livelihood. Some people were tempted to stay behind for economic comfort. This made the test more severe.

06 Sincere spending

Sincere believers contributed generously. Some gave large amounts, while others gave according to limited ability. The value of sacrifice was measured by sincerity, not only quantity.

07 Those who had no mounts

Some believers wanted to join but had no mounts. When they could not be provided with transport, they returned with tears because they had no means to participate. Their sorrow showed sincere faith.

08 Hypocritical excuses

The hypocrites made excuses, discouraged others and tried to weaken morale. Tabuk exposed the difference between sincere believers and those who preferred safety and comfort.

09 The march itself

The Muslims still marched despite difficulty. Their movement demonstrated obedience, readiness and seriousness in defending the community.

10 No major battle

A large battle did not occur, but the expedition achieved strategic and moral objectives. It showed Muslim strength, exposed hypocrisy and established authority in the region.

11 Repentance and mercy

Surah At-Tawbah also discusses those who lagged behind and later repented sincerely. Allah's mercy is open for those who admit fault and return truthfully.

Exam focus: Mention heat, distance, shortage, harvest time, sincere donors, people without mounts, hypocritical excuses and strategic result.

Role of the Munafiqeen

Excuses, discouragement, false oaths, mosque of harm, mockery and exposure of hidden hypocrisy.

Answer map

1. General nature of hypocrisy
2. Excuses from jihad
3. Discouraging others
4. False oaths
5. Mockery of believers
6. Sitting with those who stayed behind
7. Mosque of harm
8. Exposure by revelation
9. No benefit from wealth and children
10. Difference from sincere believers

01 General nature of hypocrisy

Surah At-Tawbah exposes hypocrisy in detail. The hypocrites lived among Muslims, used Islamic words and claimed loyalty, but their hearts were attached to comfort, fear, status and opposition to the truth.

02 Excuses from jihad

During Tabuk, hypocrites presented excuses to avoid sacrifice. Some asked for permission to stay behind. Their excuses were often polite outwardly but false inwardly.

03 Discouraging others

They discouraged believers by mentioning heat, danger and difficulty. Their aim was to weaken morale and make obedience look unreasonable. The Qur'an answered that the fire of Hell is more intense in heat.

04 False oaths

They used oaths to convince believers of their sincerity. False swearing is a common sign of hypocrisy because it tries to cover inner dishonesty with religious language.

05 Mockery of believers

They mocked sincere believers, including those who gave charity according to their ability. If a wealthy person gave much, they questioned his intention; if a poor person gave little, they mocked the amount.

06 Sitting with those who stayed behind

They preferred remaining with those who stayed behind rather than joining the Prophet. This showed that comfort was dearer to them than the command of Allah.

07 Mosque of harm

Some hypocrites built a mosque with the intention of causing harm, spreading disbelief, dividing believers and preparing a base for opposition. It looked religious outwardly but was corrupt in purpose.

08 Exposure by revelation

Surah At-Tawbah exposed their actions and intentions. What they tried to hide socially was revealed by Allah. This shows that hypocrisy cannot remain hidden forever.

09 No benefit from wealth and children

The Surah warns that their wealth and children should not impress believers. Worldly possessions do not prove Allah's pleasure when the heart is corrupt.

10 Difference from sincere believers

Sincere believers sacrifice wealth and life, while hypocrites protect comfort and create excuses. The Surah draws this contrast repeatedly so that the community can recognize true loyalty.

Exam focus: Write their role as actions: excuses, discouragement, false oaths, mockery, staying behind, mosque of harm and exposure by revelation.

Rulings of Zakat

Recipients of zakat, purification of wealth, social support and organized financial responsibility.

Answer map

1. Meaning of zakat
2. Zakat as purification
3. The poor
4. The needy
5. Collectors of zakat
6. Those whose hearts are to be reconciled
7. Freeing slaves or captives
8. Debtors
9. In the way of Allah
10. Travelers
11. Zakat and social balance

01 Meaning of zakat

Zakat is an obligatory financial worship. It purifies wealth, reduces greed and supports the needy. It is not optional charity; it is a right that Allah has placed in the wealth of eligible Muslims.

02 Zakat as purification

The word zakat is connected with purification and growth. It purifies the giver from miserliness and the wealth from selfish attachment. It also causes blessing and moral growth.

03 The poor

One category of recipients is the poor, those who lack sufficient means. Zakat protects them from hunger, humiliation and desperation.

04 The needy

The needy may include those whose needs are not visible or whose income is insufficient. Zakat recognizes that poverty has different forms and levels.

05 Collectors of zakat

Those appointed to collect and manage zakat may be paid from it. This shows that zakat is an organized social system, not only private giving.

06 Those whose hearts are to be reconciled

Some may receive zakat to soften hearts, strengthen new Muslims or reduce hostility. This category shows the wisdom and social strategy of Islamic financial law.

07 Freeing slaves or captives

Zakat may be used to help free people from bondage. This reflects Islam's concern for human dignity and liberation.

08 Debtors

Those overwhelmed by debt may be helped through zakat when their debt is lawful and genuine. This prevents people from being crushed by financial burden.

09 In the way of Allah

This includes causes that serve Allah's religion and protect the community according to proper Islamic understanding. It is a broad category but must remain tied to legitimate religious benefit.

10 Travelers

A traveler cut off from resources may receive zakat even if he is wealthy at home. This shows that zakat looks at present need and practical difficulty.

11 Zakat and social balance

Zakat circulates wealth and protects society from extreme inequality. It connects worship with economics and makes financial responsibility part of faith.

Exam focus: Mention the eight recipients clearly and explain zakat as purification, obligation and organized social support.